

Forms of Prayer

Used in the
Reformed Churches in *France*
before their

Persecution and Destruction.

With an Account of their manner of Baptizing, Celebrating the Holy Supper, Marrying and Burying; with some Additional Remarks.

Translated into *English*, for the use of such of the *French* Nation as do desire to learn *English*; and may be serviceable to those *English* who are willing to improve themselves in the *French* Language; and for the Information of All of the Reformed Religion, and others.

Unto which is also Annexed the Names of several Learned *French* Ministers, to Evidence the truth of this Translation.

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THE
Translator
TO THE
READER.

*H*AVING perused the *Lit-*
turgy of the reformed
Churches in France, fram-
ed in the beginning of the
Reformation by Mr. Cal-
vin, about the same time
that the Prayers of the
Church of England were
made,

To the Reader.

made, by her Reverend Bishops and Divines, to lead Men from Tautologies and Superstitions, to the true worship of Almighty God, and in their known Tongues, to the end that all Men might understand them, and they might be useful, and conduce to draw the minds and affections of Men, from Temporal to Heavenly things, and that the Minister, and whole Congregation might joyn together with their Heart and Voice, to crave Gods Gracious Pardon for all their daily wants, and to render thanks and praise to his most Holy Name for their
receiv-

To the Reader.

By receiving of the same;
and also observing the Do-
ctrine and Ceremonies of
the reformed Churches in
France; and seeing the un-
happy Differences and Mis-
understandings, that are
between the Church of
England and some other
Protestants, and that ma-
ny of her Members, and
others, believed that the
reformed French Church
had a nearer Affinity to
the English Presbyteri-
ans, than to the Church
of England, (as I my
self did, till by my fre-
quenting and often hearing
the French Ministers,
I found the contrary) I
thought

To the Reader.

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To the Reader.

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God, France; and seeing the un-
known happy Differences and Mis-
that understandings, that are
stand between the Church of
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to ge the English Presbyteri-
t and ans, then to the Church
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their self did, till by my fre-
nder quenting and often hearing
o his of the French Ministers,
their I found the contrary) I
ceiv- thought

To the Reader.

thought it my Duty by this Translation, to undeceive all those who thro' ignorance or prejudice labour under that Error.

'Tis true, there are already many Books Written by very Pious and Learned Men, to shew the misery and unreasonableness of separation, and Divisions in Religion, and the advantage of a general Conformity in the same. The Titles of some of them, as of other Books that may be very useful on this occasion, are hereafter inserted; that all such Persons as are Piously inclined, and desirous of Union

To the Reader.

nion in the Church ; may
with more ease find out
such necessary Subjects,
which I hope, may tend to
their satisfaction, and U-
nity in Faith, Doctrine
and Prayers.

The excellency and use-
fulness of our Liturgy, is
explained by the Learned
Doctor Cumber, and also
by Doctor Beveridge in
his Sermon upon that
point.

I thought fit likewise,
to direct you unto Mr.
Hookers Ecclesiastical Po-
lity, and unto the Case of
such a doubting Conscience,
written by the most Reve-
rend Father in God, John
Sharp

To the Reader.

Sharp, the present Lord
Arch-Bish p of York.

And the London Di-
vines of the Church of
England, as establisbed by
Law, did with great Lear-
ning, Ingenuity and Can-
dor, in several Discourses
defend that Glorious and
Pious Church, of which
they have the honour and
happines to be members,
against the several ob-
jections that are usually
raised by Dissenters a-
gainst her.

But what need I Name
more of the Episcopall
Clergy.

Mr. Baxter himself hath
in several of his Treatises
well

To the Reader.

ord well set forth the great
mischief of Divisions and
Di- Separations ; in his Chri-
of stian Directory, p. 741. he
by saith, that Schism is a sin
ar- against so many clear and
an- vehement words of the
rises Holy Ghost, that it is ut-
and terly without excuse ; he
which proceeds and declares that
and even Whoredom, Treason
ers, and Perjury, are not oftener
ob- forbidden in the Gospel
ally then this, and that it is
a- contrary to the design of
Christ in our redemption,
Time to the Spirit of Grace, and
opit to the Nature of Christia-
nity it self, &c. That
hath Church Dividers are the
rises most successful Servants of
well the

To the Reader.

*the Devil, and Enemies to
Christ in his Family and
Livery, that they serve
the Devil more effectually
then open Enemies, and
much more on this head he
hath said, in the pages
above-cited. And you will
find him quoting above
forty places of Scripture
against separations, in his
Cure of Church Divisions,
Direct. 7. and in his de-
fence of the said Book,
pag. 3. and saith, that the
World, the Flesh and the
Devil, are the Causes
whence Divisions arise, all
which you may see more
large in the Books them-
selves.*

unto
I you

To the Reader.

If any reply, that Mr. Baxter was a Dissenter. I Answer, he is the more to be regarded by Dissenters; But withal, it is very well known that he often heard the Divine Service, and received the Communion from the hands of the Right Reverend Doctor Sharp, then Minister of St. Giles in the Fields.

To conclude, he that desires further information of the the inexpressible dangers which accompany Divisions, let him peruse the Learned Mr. Edwards Book, called, Gangrena, unto which Tract I refer you; some, if not most of these

To the Reader.

*these Books herein Named
may be had of Samuel Ke
ble, at the Turks Head in
Fleet-street, or Walter
Kettleby, at the Bishop
Head in St. Pauls
Church-Yard, or of other
Booksellers in London.*

*But yet considering that
in other Treatises there
are so many points dis
cussed; as make most of
those Books so dear, that
all Persons are not inclin
ed to buy them.*

*I have thought fit to
present unto the world
this small Specimen of the
Prayers of the reformed
Churches in France, which
she*

To the Reader.

shew their Concurrence and Harmony with the Church of England, in reading the Holy Scriptures in their Publick Assemblies, and in most substantial points, as Confessions of Faith contained in the Apostles, Nicene & Athanasian Creeds, and likewise in their Methods of VVorship, and Rules of Practice ; by which you may see how near Divine Providence and the Holy Spirit, bath brought these Churches together.

And I am perswaded, that if all Men would impartially observe the same, it might prevail with considering

To the Reader.

considering Christians, and in
make them sincerely uni-ny
ted together. This Li-ed
turgy being Composed in a Pl
small Tract, I was the tio
more induced to Translate the
it into English, for the in-me
formation of all such who vic
can neither spare so much
Money or time, as the ob. For
taining and perusing those in
larger Volumes do require. che
By which all may see the test
Prayers and Service, which City
were and are used in the Zur
reformed French Church as
ches; and that this, or late
some such form is used in Litu
all the reformed Churches Boon
throughout Holland, Hun and
gary, Brandenburg, and Sac
in

To the Reader.

and in other Parts of Germany, Switzerland, and Piedmont, and in all those Places; where the Persecution hath not taken away the Exercise of the reformed Religion, used by Calvin and his followers. There are also peculiar Forms of Publick Prayers those in the Tigurian Churches, which are the Protestant Churches of the City, and Government of Zurich in Switzerland, as you may see in a Book lately Printed, and called Liturgia, Tigurina, or the Book of Common Prayers and Administration of the Sacraments, and other Ecclesiastical

To the Reader.

clesiastical Rites and Ceremonies, used in the Churches and Chappels of Zurich

And the aforesaid People as I have been well informed, do endeavour to live up to the strict Rules of Justice and Piety; which their Lord and Master hath enjoined and required from them.

And it is to be remarked that there were and still are other Forms of Public Prayers used in the Reformed Churches, where the Doctrine and Discipline rather hath prevailed.

Which are sufficient to prove, and to convince People that set Forms in Prayer

To the Reader.

Prayer, were, and are used
in other Ancient Churches,
besides those of England,
or Rome, and to demon-
strate that such as reject
Forms, are in that respect
Dissenters from Luther
and Calvin, as well as from
that of England, and also
to shew the unanimous a-
greement of the Churches
before recited, and of the
French Reformed with the
Church of England; be-
sides, these Prayers will in-
fallibly point out to us the
frequent use of the Lords
Prayer, the Apostles Creed
and the Ten Command-
ments, which were placed
in their Churches, and still
are

To the Reader.

are the main subjects of
their Catechism, which was
taught every Lords Day
and the two former are re-
peated when ever they as-
semble for the Publick Ser-
vice.

At Baptizing an Infant
the Minister doth sprinkle
water on its Forehead, when
the Name is given, and
that Church makes use of
God: Fathers and God: Mo-
thers; who do undertake
most of the same charge
those in the Church of Eng-
land.

The French Protestant
have also a particular Form
of Prayer for Baptizing
such Persons of riper years.

To the Reader.

its of as desire and duely prepare
th wa. themselves to receive it.

Day The time and manner of
re re their receiving the Holy
ey of Sacrament, is generally af-
k Ser. ter the Morning Sermon;
which is performed with
Infam much decency and respect,
rinkl but for the most part they
whe did receive it standing in
an France, partly because the r
use of Flocks being large, and their
A Mo opportunities of receiving
ertak not frequent, they might
rge o the sooner give place one
Eng to another: And partly,
because they would not fol-
stant law the manner of the Pa-
Forapists among whom they li-
tizined, and who kneel-
yearned at the Communion, in
a a 3 order

To the Reader.

order to adore their Host
or a Wafer, yet they do ne
ver oppose kneeling whe
it doth not tend to Idola
try. But supposing the
lookt upon kneeling as on
extreame, they took to b
sure sitting for the other

But as to the sence of it
they do agree with th
Church of England, a
you may more plainly se
towards the latter end o
their Catechism, which
often annexed to their
Form of Prayers after th
Singing Psalms, at th
latter end of the French
New Testament.

In the time of Persecu
tion, before the genera
de

To the Reader.

destruction of their Churches, the Protestants in France had but one hour allowed them in the Morning; and another hour in the Evening for the meeting of the thirty People to bury the Dead, (which was the greatest Number then permitted to attend the Corps unto the Grave) unto which they were obliged to commit them, without paying such decent respects which are usually done to the Corps of other Christians, to make a difference between the Bodys of Deceased Christians, and of such Animals as have nothing but meer sence, tho' they

To the Reader.

are sometimes put into the
Earth, yet never deserve
a solemn interment.

This Ceremony which is
used's to Deceased Christi-
ans, is also, to put the liv-
ing in mind of Mortality
and therefore after the re-
turn of the People from
the Grave to the Decea-
sed's late House, or to the
place where they at first
met; the Minister did
make an Exhortation to
admonish the living, and
to comfort the afflicted,
for the loss of their
Friend.

At first, when they were
allowed to bury publickly,
the Minister followed af-
ter.

To the Reader.

ter the Dead, and at the
interment the Minister
made such an Exhortati-
on as before mentioned.

In this Book are also
comprehended the Forms
of Prayer, used upon Fast-
ing Days, and at the Ce-
lebration of the Holy Sa-
craments of Baptism and
the Lords Supper, and al-
so at Marriage.

Altho' their Prayers
are short, they comprehend
most things for most con-
ditions of men ; so com-
posed, that the whole Con-
gregation may joyn with
the Minister, in praying
for all necessities and for
Gods Love and Mercy in

To the Reader.

*Jesus Christ, toward
them, and in giving thank
for the same.*

*Their affinity to the An
tient Catholick, and now
reformed Church of Eng
land, is further demon
strated by several reform
ed French Churches, in
and about London, whose
Ministers have not only re
ceived the Ordination of
the Church of England
but do also make use of her
Liturgy, and are confor
mable to her Orders and
Constitutions.*

*Moreover, the Prote
stants of Geneva, Swit
zerland, Germany, &c.
Esteem her Doctrine and
Dis*

To the Reader.

*Discipline to be Apostolical
and Orthodox.*

*And the Characters
which our Episcopal Di-
vines bore in the Synod of
Dort, doth plainly shew the
great veneration they had
for the reformed Church of
our Kingdom.*

*And especially Mon-
sieur le Moines Letter,
written at Leyden in Sep-
tember, in the Tear of
our Lord 1680, confirms
the same; He was at that
time, and in that Uni-
versity Professor of Divi-
nity, and the Letters of
Monsieur de Langle, one
of the Ministers of the
reformed French Church at
Cha-*

To the Reader.

Charenton, and of Monsieur Claude, another French Minister of the same Church, both written at Paris, do the like, and the last was wrote by one of the most Illustrious Men of the reformed French Church in his time.

In which he mentions, that he hath often explained his Opinion, concerning the Government of the reformed Episcopal Church, which appears from a larger Discourse upon it in the 336 Page, of his defence of the Reformation.

Which Letiers do likewise ascertain the giving of their Pulpits, and committing

To the Reader.

Mon- *ting the charge of their*
nother *Flocks to such Ministers as*
f the *had received Episcopal Or-*
ritten *dination, and particularly*
, and *to Monsieur du Plessis,*
one of *and Monsieur Wicart,*
Men of *who were ordained by the*
Church *Right Reverend the Bi-*
tions, *shops of London and Lin-*
plain- *coln, the former was af-*
erning *terward received Minister*
be re- *of a reformed French*
Church *Church in the Province of*
larger *Paris, and the latter, also*
n the *Preached afterwards in the*
fence *Protestant Church of Cha-*
like *renton in the same Pro-*
ing of *vince, and is now Dean of*
mit- *Winchester.*

These Letters were all
sent to the Right Reve-
rend,

To the Reader.

read, Henry, present Lord
Bishop of London, in
which you may not only see
the particular sentiments
of those Reverend Mini-
sters, but also the general
Opinion of the reformed
Churches then in France;
concerning the Government
and Discipline of the Eng-
lish Church, and of the Di-
visions that were then be-
tween her and the Presby-
terians and others. Which
Letters were written in
French, and from the Ori-
ginals Translated into
English, and Printed in
the life time of the Au-
thors, they being Annexed
unto the Treatise of the

un-

To the Reader.

unreasonableness of separation, or an Impartial account of the History of the Nature and Pleas of the present separation from the Communion of the Church of England, written by the Reverend Doctor Stillingfleet, now Lord Bishop of Worcester; one of these Books was sent by the Lord Bishop of London, unto Monsieur Claude in 1681, with the said Letters Printed at the latter end thereof, which Treatise doth also shew the Government of the African, Helvetian, &c. Churches, unto which I refer you for your better Information and

To the Reader.

and Satisfaction.

Moreover, I thought fit to shew you the great aversion which the reformed French Churches had to separation, as it appears by an Article made in 1644, and is Printed in the seventh Chapter and the 205 and 366 Pages, of the Discipline of the reformed Churches of France, and in the 72, 73, and 74 Pages of this Treatise; it is declared that all such as do make different Sects, and others, are Excommunicated from receiving the Holy Sacrament, until they do repent and unite.

You

To the Reader.

You cannot well suppose, that what the Persons before mentioned have written was done out of fear or interest, for if you will truly consider the stile of their Letters, you will find them to be Men of Learning and Piety, and void of all manner of Hypocrisie and Dissimulation.

I know there are other French Churches whose Ministers do use their own constitution, more, because they were brought up therein, then out of any motive of aversion to the English Liturgy, for they go very often to Prayers, and to hear the Sermons, and do receive

To the Reader.

*receive the Communion in
the Church of England.*

*'Tis an amazing wonder,
that any sort of Men
should so much value their
own mode of Praying, as to
slight that comprehensive
Prayer which our Lord
both made and command-
ed, and it grieves me, that
most of our English Sepa-
ratists contrary to the pra-
ctice of the Church, and to
the instruction given by
our Blessed Saviour to his
Disciples (as it is written
in the Gospel of St. Mat.
in the sixth Chapter and
the ninth verse, and in
that of St. Luk. in the
11th. and 2d.) do too of-
ten*

To the Reader.

ten refrain, not only the use of the Apostles Creed and the Ten Commandments: But also of the Lords Prayer, which I fear is not only a shame to such as profess the Christian Religion, but is also a great offence unto our Lord, who hath expressly taught and enjoined us when we pray, to say, Our Father which art in Heaven, &c.

But as Charity Commands us to forgive one another, I leave such to the mercy of Almighty God, who is able to Pardon the greatest offenders.

This being premised, together with the exemplary lives,

To the Reader.

lives, Sincere and Charitable endeavours of our English Ministry, in shewing the true grounds of the Ancient, and now reformed Catholick and Apostolick Religion: professed and taught in the Church of England; may by Gods assistance be the best means of bringing over the remaining part of the English Dissenters; who do not yet use the English Service, nor observe its Canons, and invite them by mutual love to conform and joyn with the Church of England, for the obtaining of Gods Blessings of Grace, Peace and Christian Charity among

To the Reader.

among us, or at least prove them to be inexcusable for their separating from the reformed National Church, which never excludes Prayers in private.

Good Lord, be pleased to open our Eyes that we may see what Triumph it occasions to our adversaries, to behold the many divisions and bitter contentions among us upon the account of Religion, and that they take more advantage from discords among our selves, then from all their own Strength and Policy.

Wherefore because we are beset by Satan on one side, and by our Popish adversaries on the other, which are enslaving the Souls and destroying the Bodys of our Poor Brethren, and subverting the Fundamentals of our Religion; let us all joyn with one heart, and render most
humble

To the Reader.

humble thanks unto God, that
he hath been pleased by many
eminent deliverances which he
hath shewn to the Churches and
Kingdoms of England and Ire-
land, in preserving us from the
Power of our Enemies.

And let us most humbly beseech
God to be pleased of his Infinite
Mercy and Goodness, to pre-
vent all their wicked designs a-
gainst our distressed brethren
and our selves, by defeating all
their Malicious attempts, and
the works and power of the De-
vil, and to convert all our E-
nemies, and to turn their and
our hearts unto him.

And the Lord grant that
we may put away all hatred and
malice, evil speaking, lying and
slandering, and pray with true
and contrite hearts for the re-
mission of all our sins and be-
lieve

now

To the Reader.

nous offences, and for the delivery of all our Persecuted Brethren, from the undermining designs of their Enemies, and for the Preservation of the true Holy Catholick and Apostolick Church, and more especially for the Church of England, and for our most Gracious Sovereign Lord King William, and the Royal Family, &c. That he will be pleased to lead us by his Holy Spirit, and enrich us with his Heavenly Grace, that we may follow the good Examples of the Primitive Christians, praying one for another in the same Words and Churches, and helping each other in Love, Charity, Justice and Truth, and that we may lay aside all worldly interests, and set our affections on things above, and that by our leading Holy and Peaceable lives,

To the Reader:

lives, we may promote the Honour and Glory of God, and of his Son Jesus Christ, by our Words and Actions, and induce the Papists and all other divided Christians to do the same.

Finally, let us beg of God that he will bring over the Turks, Jews and Infidels, to acknowledge our Lord, and to receive his Faith and Doctrine, and to call upon and Praise his Holy Name, and by his assistance and merits, we may be instrumental in obtaining the salvation of their and our own Immortal Souls, which is the humble and chief aim of,

Your Faithful Servant

J. T.

(I)

The F O R M

O F

Church-Prayers, &c.

On the Week-days the Minister makes such an Exhortation as seemeth good to him; accommodating it to the time, and to the subject which he treats of in his Sermon.

On the Lords-day before the Reader comes into the Church, the People usually sing some part of the Psalms, until he see it a fit time to begin in this manner:

B

Our

OUR help is in the
 Name of God, who
 hath made Heaven and
 Earth. *Amen.*

And after says these following words :

Let us give attention
 with reverence and fear to
 the holy Word of God
 contained in the——
 Chapter: which he reads
 and sometimes one or two
 more, which are taken
 out of the Old or New
 Testament.

Then he says these Preparatory words ;

Let

(3)

in th
d, wh
n an
Let us sing to the praise
and glory of God, for the
Edification, and to the
Consolation of our souls.

ese fo
entio
fear t
f Go
read
or tw
take
New
And upon that he gives
out a Psalm, which is sung
by him and the Congregation.
That being ended he reads
one or two Chapters more.

Thus reading and singing
alternately, till the Church
be full, and the Minister
come into the Pulpit, then
the Reader repeats these
following words:

Hearken with reverence
and faithful obedience un-
to the holy Command-
ments of God, contained

Let

B 2

in

(4)

in the 20th Chapter
Exodus, which he reads.

*Then the Minister begins
by this following Prayer :*

Our help is in the name
of God, who hath made
Heaven and Earth. *Amen*

An Exhortation.

Brethren, let every one
of you present himself be-
fore the Lord, heartily
confessing his sins, and
saying after me.

The Confession.

Lord God Almighty

an

and everlasting Father, we
 pter sincerely confess and c-
 ads. know ledge before thy ho-
 ly Majesty, that we are
 Begin miserable sinners, concei-
 yer : ved and born in iniquity
 and Corruption, inclined
 e nam to do evil, and averse to
 a ma do good ; and that by our
 Ame sins we continually trans-
 gress thy holy Command-
 ments ; whereby we just-
 ly incur thy Divine Ven-
 geance : But, O Lord, we
 ry of are truly sorrowful for our
 self b offences, we condemn our
 earti selves, and are sincerely
 , an penitent for our sins, im-
 ploring the assistance of
 thy Grace in this our mi-
 serable condition.

ighty
 an

B 3

Grant

Grant us therefore thy
 pity, O God, most graci-
 ous and merciful Father, in the
 Name of thy Son Je-
 sus Christ our Lord. Blot
 out our sins and iniquities,
 bestow and daily increase
 in us the gifts of thy holy
 Spirit, that we heartily
 acknowledging our un-
 righteousness, may be
 deeply affected with for-
 row, which begets a true
 repentance in us, whereby
 being dead to sin, we may
 bring forth such Fruits of
 Righteousness and Holiness,
 that may be acceptable
 unto thee by the same
 Jesus Christ our Lord.

Amen. the

This

re thy *This being done, the Mi-*
 graci-*nister saith,* Let us sing to-
 her, in the honour and glory of
 on Je-God, and for the consola-
 Blotion of our souls ; and gi-
 uities, *seth out part of some Psalm*
 crease *which is sung.*

y holy *Afterward he begins a-*
 artily *gain to pray, and to desire*
 r un- of God the grace of his
 y be- holy Spirit, that his word
 n for- may be faithfully ex-
 a true- pounded to the honour
 ere by- of his Name, and to the
 e may- Edification of the Church;
 its o- and that it may be receiv-
 Holie- d with such humility and
 cept- obedience as is meet.

same *The Form of this prayer*
 d. *is left to the discretion of*
Amen. the Minister.

At the end of which he repeats the Lords Prayer and after that these following preparatory words

The word of God that we are to explain, you shall find—— and nameth the Text.

At the end of the Sermon, the Minister having read the Bills for the sick and made some Exhortations to prayer, he begins in this manner :

Almighty God, and Heavenly Father, thou hast promised to grant our Requests. that we shall

which h
 Prayer
 ese fo
 words
 and tha
 a, you
 and
 e Scr
 aving
 e sick
 rtati
 ins in
 shall make unto thee in
 the name of thy beloved
 Son Jesus Christ our
 Lord ; and we are also
 taught by him, and his
 Apostles, to assemble our
 selves together in his
 Name, promising he will
 be in the midst of us, and
 that he will be our Inter-
 cessor towards thee, for
 the obtaining all those
 things that are needful
 for us, which we shall
 agree to pray for upon
 Earth.

and
 thou
 grant
 we
 shall
 We are first command-
 ed to pray for those whom
 thou hast set over us, as
 Superiors and Governors:
 likewise in the behalf of
 B 5. all

all thy people in necessity, and for all mankind ; therefore trusting in thy holy Doctrine and Promises, for as much as we are here assembled in thy presence, and in the name of thy Son Jesus Christ, we heartily beseech thee, good God and Father, in the name of thy Son our only Saviour, and Mediator, to grant us, through thy infinite mercy, the free pardon of all our sins, and be pleased so to draw and raise our thoughts and desires towards thee, that we may make our supplications with all our hearts, according

according to thy will, and
which is only most just
and good.

*Then the Minister prays
for the King and the
Royal Family by name.*

We pray thee there-
fore, O heavenly Father,
for all Kings, Princes and
Governours, thy Serv-
ants, unto whom thou
hast committed the dis-
pensation of thy Justice,
& particularly for *W. &c.*
that it may please thee to
endue them all with thy
holy Spirit, which alone
is the truly principal
good. Increase those gifts
daily

daily in them, that they
 acknowledging with
 true Faith Jesus Christ
 thy Son our Lord, to be
 King of Kings, and Lord
 of Lords, as thou hast
 given him all power in
 Heaven, and on Earth
 they may seek to serve
 him, and to exalt his
 Kingdom in their Domi-
 nions, governing their
 Subjects, who are the
 works of thy hands, and
 the Sheep of thy Pasture
 according to thy will, so
 that we here, and all
 men through the whole
 Earth, being maintained
 in peace, and delivered
 from the fear of our
 enemies,

that they enemies, may praise thee
with all the Days of our Lives.

Christ

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mies,

A Prayer for the Ministry.

We also pray thee, O
Father and Saviour, for
all those whom thou hast
appointed Pastors over
thy faithful Flock, and
unto whom thou hast
committed the Charge of
the Souls, and the dispensati-
on of thy holy Gospel ;
that it may please thee to
guide them by thy holy
Spirit, that they may be
found true and faithful
Ministers of thy Gospel,
always endeavouring that
all thy poor dispersed
Flock

Flock may be gathered,
 and brought unto the
 Lord Jesus Christ, the
 principal Pastor, and chief
 Bishop, that through him
 they may daily improve
 in all Righteousness and
 Holiness. Moreover, we
 beseech thee to deliver all
 thy Churches from the
 mouths of Ravening
 Wolves, and from all
 mercenary men, who do
 only seek after their own
 profit, and to gratify
 their ambition, and have
 no regard to the advance-
 ment of thy holy Name
 nor to the salvation of
 thy Flock.

nered, We also pray thee;
 the most gracious and mer-
 the ciful Father, for all man-
 chief kind in general, and as
 h him thou wilt be acknowled-
 prove ged Saviour of the whole
 s and world by the Redempti-
 er, we on thereof, purchased by
 ver all thy Son Jesus Christ,
 n the grant that such as are still
 ening strangers to him, being
 m all in Darknes, Error and
 ho do Ignorance, may by the
 r own illumination of thy holy
 ratified Spirit, and by the preach-
 have ing of thy Gospel, be
 vance brought to the true way
 Name of salvation, which is to
 on o know thee the only true
 God, and him whom thou
 hast sent, Jesus Christ,
 We that

that those whom thou
 hast already visited with
 thy grace, and enlightned
 by the knowledge of thy
 word, may daily increase
 in goodness, and being
 enriched with thy spiri-
 tual blessing, we may a-
 dore thee altogether with
 one heart, and one mouth
 and give honour and obe-
 dience unto thy Christ
 our Master, King and
 Legislator.

We likewise recom-
 mend unto thee, O God
 of all Comfort, all those
 whom thou visits, and
 chastifest, by Crosses or
 Tribulations, and also
 those people whom thou
 dost

thou dost afflict by War, Pe-
 stilence or Famine, and
 all such who do suffer by
 Want, Imprisonment,
 Sickness, Banishment, or
 any other Calamity in
 Body or Mind, and (es-
 pecially all those for
 whom our prayers are
 desired) be pleased to
 make them sensible of thy
 Fatherly Affection, which
 is to visit them in order
 to their amendment, that
 they may be heartily con-
 verted unto thee, and be-
 ing converted, may re-
 ceive perfect consolation,
 and be delivered from all
 evil.

We more especially re-
 commend

commend unto thee all
 our poor Brethren, who
 are dispersed under the
 Tyranny of Antichrist,
 being destitute of the
 Food of Life, and depriv-
 ed of the liberty of thy
 publick Service ; and all
 those who are detained as
 Prisoners, or persecuted
 by the Enemies of thy
 Gospel ; that it may
 please thee, O gracious
 Father , to strengthen
 them by the assistance
 of thy holy Spirit, so that
 they may never fall from
 thy word, but may con-
 stantly persevere in thy
 holy Religion ; help and
 assist them according to
 their

ee all their several necessities,
 who comfort them in their af-
 flictions, preserve them
 from the rage of Wolves,
 and increase in them all
 the gifts of thy Spirit, to
 the end that they may
 glorifie thee both in Life
 and Death.

euted Finally, O God and
 thy Father, grant also to us
 may who are here assembled
 in the Name of thy Son
 Jesus Christ, for the sake
 of his word, and of his
 holy Communion, that
 we may sincerely, and
 without hypocrisie ac-
 knowledge how misera-
 ble we are by Nature, and
 what Condemnations we
 deserve,

deserve, and daily draw
 down upon our selves by
 our wicked and disorder-
 ly Lives, that we seeing
 there is no good thing in
 us, and that our Flesh and
 Blood are not capable of
 inheriting thy Kingdom,
 we may with all affection
 and steadfast confidence,
 intirely surrender up our
 selves unto thy dear Son
 Jesus Christ, our only
 Saviour and Redeemer;
 that he dwelling in us,
 may mortifie our old A-
dam, and renew in us a
 better Life, whereby thy
 holy and glorious Name
 may be exalted and glo-
 rified by all, and in all
 places.

Then

Then he proceeds thus :

Hear us, O merciful Father, for Jesus Christs sake, in whose Name and words we further call upon thee, *Our Father, &c.*

The Minister having said the Lords Prayer and the Apostles Creed, he gives some part of the Psalms, which is sung ; and before the Congregation go forth of the Church, he gives the following Benediction : (which is according to what our Lord commanded in the sixth Chapter of Numbers :)

The Lord bless you, and keep you; the Lord make his

his Face to shine upon
you, and be gracious unto
you ; the Lord lift up
his countenance upon you
and give you peace. *Amen*

*A further Blessing the
Minister says to the people*

Go in Peace, and for
the Love of God remember
the Poor.

*This following Prayer
is added to the former in
time of great danger and
distress.*

And also as thou hast
the Dominion and Govern-
ment over us all
grant

upon us
 us un
 lift u
 on yo
 . Ame
 ng th
 people
 nd fo
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 Pray
 mer i
 r an
 u ha
 d Go
 s all
 gran
 grant that we may daily
 learn more and more to
 submit and humble our
 selves before thy Majesty;
 and as thou art King and
 Ruler every where, we
 beleech thee to guide thy
 People by thy Word, and
 by the Efficacy of thy
 Spirit, confounding thy
 Enemies by the power
 of thy Truth and Justice,
 that so all Power and Do-
 minion contrary to thy
 Glory, may be daily de-
 stroyed, and brought to
 nought, until thy King-
 dom be perfected, and
 fully established; when
 thou shalt appear in Judg-
 ment in the Person of thy
 Son.

Son. Grant that we and
 all Creatures may render
 thee true and perfect O
 bedience, even as thy
 Heavenly Angels want
 only to execute thy Com
 mands, so that thy Will
 may be intirely fullfilled
 and that all may devote
 themselves to thy Service
 and Pleasure, and re
 nounce their own Wills
 and all the desires of their
 flesh. Grant that we may
 walk in the love and fear
 of thy Name, and be nou
 rished by thy bountifu
 l goodness that thou give
 ing us all things which
 are needful and expedient
 for us, we may eat our
 Bread

Bread in peace; and seeing
 that thou carest for us, we
 may the better acknow-
 ledge thee to be our Fa-
 ther, and expect all good
 things from thy hand; and
 by withdrawing our con-
 fidence from all Creatures
 may place it wholly in
 thee, and in thy goodness,
 because in as much as du-
 ring this mortal Life, we
 are poor sinners, so full of
 frailty that we continually
 fall, and go astray from
 the right way, be pleased
 to pardon all our sins,
 whereby we are liable to
 thy Judgment, and to de-
 liver us by thy pardon
 from the Eternal Death,
 C in
 Bread

in which we are; that
 may please thee not to
 impute to us our Iniqui-
 ties, as we according to
 thy Commandment pardon
 all the Injuries we
 have received from oth-
 ers, and instead of seek-
 ing Vengeance, do good
 to our Enemies.

Finally, we pray, that
 it may please thee to sup-
 port us henceforth by thy
 power, that we may not
 fall through the infirmities
 of our flesh; and for as
 much as we are so weak
 of our selves that we can
 not continue steadfast on
 moment, and on the other
 side so continually sur-
 rounded

that rounded and assaulted by
 not so many Enemies, as the
 Iniqu Devil, the World, Sin, and
 ling our Flesh not ceasing to
 nt pa war against us, grant we
 ries w may be strengthened with
 om thy holy Spirit, and so
 of feel armed with thy grace,
 o goo that we may constant-
 y, tha ly resist all Temptations
 to sup and persevere in that spi-
 by th ritual Warfare, until we
 may no shall obtain a full Victory
 firmit and Triumph at length in
 for thy Kingdom, with our
 o wea Captain and Protector,
 we can our Lord Jesus Christ.

Amen.

*Upon such days as they
 celebrate the Lords Supper,
 they add to the former this
 following Prayer: C 2 As*

As our Lord Jesus Christ
 hath not only once offered
 his Body and Blood unto
 thee upon the Cross for
 the remission of our sins
 but also communicated
 them unto us for our nourishment
 to eternal life
 grant that we may with
 true sincerity of heart
 and ardent Zeal, receive
 such benefits by a true
 Faith, that we may partake
 of his Body and
 Blood, yea, and enjoy them
 entirely : he being true
 God and true Man,
 truly the holy Celestial
 Bread to quicken us, to
 the end that we may live
 no more to our selves, according

according to our vicious and
 corrupt nature ; but that
 he may live in us, and
 bring us to an holy, bles-
 sed and eternal life; grant
 therefore that we may be
 made true partakers of the
 new and everlasting Co-
 venant of Grace ; being
 fully assur'd that thou wilt
 ever be to us a gracious
 Father, in not imputing
 our sins unto us ; and as
 to thy beloved Children
 and Heirs, wilt provide
 for us all things necessary,
 as well for our Bodies as
 Souls, that we may conti-
 nually give thee thanks,
 and glorifie thy holy
 Name by Words and
 Works.

Works. Therefore, heavenly Father, give us grace this day to celebrate the blessed memory of thy Dear Son, in this manner, and to set forth the benefit of his Death, so that we receiving new increase and strength in Faith, and in all goodness, may with the greater confidence call thee *Our Father*, and glory in thee.

Amen.

After the holy Sacrament is ended, they use this following Thanksgiving, or the like.

Heavenly Father, we give thee Eternal Praise and Thanks, in that thou
hast

e, hea-
 ve us
 ebrate
 ry of
 n this
 forth
 eath;
 g new
 th in
 dness,
 r con-
 r Fa-
 ee.
 Amen.
 ment
 s fol.
 or the
 we
 raise
 thou
 hast

hast bestowed upon us,
 poor sinners, so great a
 blessing, and brought us
 to the Communion of thy
 Son Jesus Christ our Lord,
 having delivered him un-
 to Death for us, and given
 him for our spiritual nou-
 rishment unto life everla-
 sting. Grant that we may
 never forget thy mercies,
 but having them engraft-
 ed in our hearts, we may
 continually grow and in-
 crease in good works; and
 in so doing we may order
 all our lives to the ad-
 vancement of thy glory,
 and to the Edification of
 our Neighbours, by the
 same Jesus Christ thy

C 4

Son,

Son, who in the Unity of the holy Spirit, liveth and reigneth with thee God eternally blessed. *Amen.*

For as much as the Scripture teaches, That Wars, Pestilence, and other such Adversities are Visitations sent from God, by which he punisheth us for our sins; when we see them coming, we must acknowledge that God is displeased with us, and as true Christians we must confess our sins, and be grieved in our selves, returning unto the Lord by Repentance and Amendment of life, and pray unto him with true humility,

lity, that we may obtain
pardon.

Wherefore if at any
time we see that God
threatens us, to the end
that we may not tempt
his Patience, but rather
prevent his Judgments,
which otherwise we may
perceive to hang over our
heads, it is meet that we
should keep one day in e-
very week on which these
things especially should
be represented, and in
which we must make
Prayers and Supplications
according to the Exigen-
cy of the times.

*For which here follows a
proper Form.*

C 5

Before

Before the beginning of the Sermon they use the general Confession, as before written, and used on the Lords Day.

At the end of the Sermon, having remonstrated to the people, that God afflicteth Men because of their Offences which are committed upon the Earth, and that the World is given up to all Iniquity; having also exhorted the people to convert and amend their Lives, and to pray unto God to obtain mercy, they use this following Form of Prayer :

Almighty God, and Heavenly Father, we do acknowledge and confess

as the Truth is, that we are not worthy to lift up our Eyes to Heaven, to present our selves before thee ; and that we ought not to presume so far as to think that thou wilt hear our prayers, if thou shouldest mark what is amiss in us ; for our Consciences accuse us, and our sins bear Witness against us, and we know that thou art a Just Judge, who dost not justifie sinners, but punishest the sins of those who have transgress'd thy holy Commandments ; therefore, O Lord, when we consider our whole Lives, we are ashamed at
our

our hearts, and cannot but sink down in despair, as if we were already in the gulph of Death. But, Lord, since it hath pleased thee in thy infinite mercy to command us, that we should call upon thee; and the greater our Weakness and Misery is, we should with so much the greater Confidence betake ourselves to thy Sovereign Bounty, since thou hast promised us to receive our supplications and requests, not in respect of our own worthiness, but in the Name, and by the Merits of our Lord Jesus Christ, whom thou hast made to

t but be our Advocate and In-
 , as if tērcessor; we do therefore
 n the renounce all humane con-
 But, fidence, and do altogether
 eased rely on thy sole goodness,
 mercy and present our selves be-
 t we fore thee to call upon thy
 ; and holy Name for mercy.

knefs First, Lord, besides the
 ould infinite benefits which
 eater thou hast in general be-
 our stowed upon all men in
 raign the world, thou hast done
 hast us so many singular Fa-
 e our vours, that it is impossible
 uests for us to declare, or suffi-
 own ciently to comprehend
 the them; and in particular it
 [erits hath pleased thee to call
 hrist us to the knowledge of thy
 de to Gospel, and to draw us
 be from

from the miserable slavery
of the Devil, in which we
were detained, delivering
us from the Curse of Ido-
latry and Superstition, in
which we were plunged,
to guide us into the light
of thy truth ; yet by our
Ingratitude we have for-
gotten the benefits which
we have receiv'd from thy
hand, and have gone a-
stray, and turned our
selves from thee, after our
own Lusts ; we have not
given that honour and o-
bedience to thy holy
Word which we ought,
neither have we praised
and glorified thee as it
behoved us to do ; and al-
though

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though thou hast always
 faithfully admonished us
 by thy Word, yet we have
 not hearkned to thy Ad-
 monitions ; therefore we
 have sinn'd, Lord, and of-
 fended against thee ; this
 covers us with shame and
 confusion, confessing that
 we are grievously guilty
 before thy Judgment-
 Seat ; and if that thou
 should'st deal with us ac-
 cording to what we de-
 serve, we might expect
 nothing but Death and
 Damnation ; for when we
 would excuse our selves,
 our Consciences accuse us,
 and our Iniquities are be-
 fore thee to condemn us ;
 and

and indeed Lord we see
 by the Punishments which
 are already come upon us,
 that thou art Justly dis-
 pleased with us; for as
 thou art Just and upright,
 it is not without Cause
 that thou dost afflict thy
 People; having therefore
 been chastized with thy
 Rod, we acknowledge that
 we have provoked thee
 against us, and now we
 behold thy hand still lift-
 ed up to punish us; for the
 Sword with which thou
 wert wont to execute thy
 Vengeance is unsheathed,
 and the threatnings which
 thou hast made against the
 wicked and ungodly are
 ready

ready to be executed. But tho thou should'st punish us much more severely than thou hast hitherto done, and that for one Plague we should receive an hundred ; and should'st even suffer such Calamities to fall upon us as thou didst afflict thy People of *Israel* with ; yet we must confess that it were just with thee, and no more than what we have fully deserved.

However, Lord, thou art our Father, and we are but Dust and Ashes ; thou art our Creator, and we are the works of thy hands ; thou art our Pastor,

stor, and we are thy flock;
 thou art our Redeemer,
 and we are the people thou
 hast redeemed ; thou art
 our God, and we are thine
 Heritage; therefore be not
 so angry with us as to cor-
 rect us in thy fury, neither
 remember our Iniquities
 to punish them, but cha-
 stise us lovingly in thy
 mercy. By reason of our
 sins thine Anger is infla-
 med, but remember that
 we are call'd by thy name,
 and that we bear thy sign
 and Token. Maintain
 therefore the work thou
 hast begun in us by thy
 grace, that all the Earth
 may know that thou art
 our

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our God and Saviour; thou
 knowest that the Dead in
 the Grave, & those whom
 thou hast destroyed, can-
 not praise thee, but for-
 rowful and afflicted souls,
 contrite hearts, and Con-
 sciences oppressed with
 the sense of their sins, and
 longing after thy grace,
 shall give thee glory and
 praise. Thy People of
Israel often provoked thee
 to Anger by their Iniqui-
 ties ; thou didst Justly
 afflict them by thy Just
 Judgments : but when
 they did return unto thee
 thou didst always in pity
 receive them : were their
 Offences never so heinous,
 for

for the sake of thy Cove-
 nant which thou mad'st
 with thy Servants, *Abra-
 ham, Isaac and Jacob*, thou
 didst turn away those E-
 vils, and thy Rods which
 were prepared against
 them; so that their Pray-
 ers were never rejected by
 thee. We have by thy
 Grace a much better Co-
 venant to rely on than
 they, which thou hast
 made and established in
 Jesus Christ our Lord,
 which thou wast pleased
 should be written with his
 Blood, and ratified by his
 Death and Passion; there-
 fore, Lord, renouncing
 our selves and all humane
 hopes,

hopes, we have recourse
 unto that blessed Cove-
 nant, by which our Lord
 Jesus, in offering his Body
 as a Sacrifice, hath recon-
 ciled us unto thee ; look
 then, Lord, on the Face of
 thy Christ, and not on us,
 that by his Intercession
 thy Anger may be appea-
 sed, and thy Face may
 shine upon us with joy to
 our salvation, and grant
 we may henceforth be re-
 ceived into thy holy con-
 duct, and guided by thy
 holy Spirit, which may
 regenerate us into a better
 life, by which thy Name
 may be hallowed, thy
 Kingdom come, thy Will
 be done, &c. And

And altho we are not
 worthy to open our
 mouths unto thee for our
 selves, and to call upon
 thee in our necessities, yet
 since it hath pleased thee
 to command us to pray
 one for another, we pray
 thee for all our poor Bre-
 thren and Fellow-mem-
 bers, whom thou dost visit
 with the Rod of thy cor-
 rection, beseeching thee
 to turn thine Anger from
 them, and more especially
 for N. N. that it may
 please thee, Lord, to re-
 member they are thy Chil-
 dren, as we are ; and altho
 they have offended thee,
 yet cease not to extend
 thy

thy wonted goodness and
 mercy towards them ;
 which thou hast promised
 should continue for ever
 to all thy faithful. Look
 down with pity, we be-
 seech thee, upon thy
 whole Church and People
 at this time afflicted by
 War, Pestilence or Famine,
 and also upon all persons
 which do suffer by Sick-
 ness, Imprisonment, or
 Poverty ; comfort them
 all according to their se-
 veral Necessities ; make
 them to profit by thy
 Correction, endue them
 with patience, and let not
 thy whole Displeasure a-
 rise against them, but in
 the

the end deliver them, and
 cause them fully to rejoyce
 in thy goodness, and to
 bless thy Name.

Especially that it may
 please thee to look down
 upon all, and every one
 of those who do labour in
 the defence of thy Truth,
 strengthen them with in-
 vincible constancy, pro-
 tect and assist them how-
 ever disperſed or distres-
 sed; defeat all the Plots
 & Practices of their & thy
 Enemies; restrain their
 fury, and confound all
 their wicked attempts a-
 gainſt thee and the Mem-
 bers of thy Church; let
 not thy Inheritance be
 brought

,and brought to desolation, nor
 joyce suffer the memory of thy
 d to Name to be abolished;
 permit not those to perish
 may who call upon thy Name,
 own nor the *Turks, Pagans,* or
 one any other *Infidels* to re-
 ur in joyce in blaspheming of
 uth, thee.
 h in-

pro- *Then followeth a part of*
 now- *the Sundays Prayer; where-*
 tref- *in they pray for the King,*
 Plots *and the Royal Family, &c.*

x thy
 their

l all The FORM of Admi-
 s a nistration of Baptism.

lem

let *It is to be observed that*
 e be *those Children which are to*

ught D be

be Baptized, ought to be brought on the Lord's Day at the time of Catechising, or on some other days of Preaching, to the end that Baptism being a solemn Reception into the Church, should be performed in the presence of the Congregation.

At the end of the Sermon they present the Children, and then the Minister begins to say,

OUR help is in the Name of God, who hath made Heaven and Earth. *Amen.*

Do you present this Child to be baptized?

Ans.

(51)

Ans. Yes.

The Minister.

Our Lord shews us what Poverty and Misery we are all born in, telling us we must be born again ; for if our Nature must be renewed, that we may have an entrance into the Kingdom of God, it is a sign that it is wholly corrupt and evil, in that he admonishes us to humble and dislike our selves, and so he prepares us to desire and seek after his grace, by which all the Depravity and Corruption of our Original state, may be abolished ; for we are not able to receive it before

Ans. D 2 we

we are void of all confidence in our own goodness, Wisdom and Righteousness, so as to disclaim all that is in us.

Now when he makes us sensible of our misery, he likewise comforts us by his mercy, promising to regenerate us by his holy Spirit into a New Life which may be to us a new entrance into his Kingdom. This Regeneration consists in Two Points, That we should deny ourselves, and not follow our own Reason, Will and Pleasure, but submit our Understanding and Heart to the Justice and Wisdom

of God
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of God ; and that we should mortify all that is in us, and our Carnal Lusts. 2. That we should follow the Light of God to please him, and to obey his Will and good pleasure, as he teacheth us by his word, and leads us thereto by his Spirit. The fullfilling of both these is in our Lord Jesus Christ, whose Death and Passion hath such Vertue, that in our partaking thereof we are dead to sin, that our Carnal Lusts may be mortified ; likewise by the Vertue of his Resurrection, we do rise from sin unto a new and godly

life, seeing his Spirit go- unto
 verns and leads us to do Elem
 such works as are accept- and I
 able unto him. Now the fed,
 first and chief Point of purif
 our Salvation is, that he they
 by his mercy pardoneth blem
 all sins, not imputing there
 them unto us, but blotting Rege
 out the memory of them, sists
 that they may not stand in t
 in judgment against us; our t
 all these Graces he confers ritua
 upon us when it pleaseth prod
 him to incorporate us into we r
 his Church by Baptism; nefic
 for in this Sacrament he tism
 declareth the Remission the v
 of our sins; and therefore men
 he ordained the sign of our
 the Water to represent We
 unto

unto us, that as by this
 Element our bodily filth
 and Pollutions are clean-
 sed, so he will wash and
 purifie our Souls, that
 they may be without
 blemish. Moreover, he
 there represents to us our
 Regeneration, which con-
 sists as before instanced,
 in the Mortification of
 our flesh, and in the Spi-
 ritual Life, which he
 produceth in us. Thus
 we receive a double be-
 nefit from God in Bap-
 tism, if we do not make
 the vertue of this Sacra-
 ment of none effect by
 our Ingratitude. First,
 We have thereby a real

assurance that God will be our gracious Father, in not imputing our sins and offences to us; And Secondly, That he will assist us by his holy Spirit, that we may be able to fight against the Devil, Sin, and the Lusts of our flesh, until we obtain Victory over them, that we may get Freedom in his Kingdom, which is the Kingdom of Righteousness and Justice; therefore seeing that these two things are thus wrought in us by the grace of Jesus Christ, it followeth, that the vertue and substance of

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Baptism is comprehend-
ed in our Saviour ; and
we indeed can no other-
wise be cleansed than by
his Blood, nor renewed
but by his Death and Re-
surrection ; but as he
communicates his Riches
and Blessings to us by
his Word, so he distri-
butes them unto us by his
Sacraments.

Now our good God
hath not only been plea-
sed to adopt us for his
Children, and receive us
into the Communion of
his Church, but also hath
more abundantly exten-
ded his goodness towards
us, in promising, that he

will be our God, and the
 God of our Posterity,
 unto a thousand Genera-
 tions ; therefore, tho the
 Children of the Faithful
 be of the corrupted Seed
 of *Adam*, yet he receives
 them by the vertue of
 that Covenant, into the
 Number of his own ;
 therefore he would here-
 tofore that in his Church
 the Children should re-
 ceive the sign of Cir-
 cumcision, figuring there-
 by the same, as is now re-
 presented unto us in Bap-
 tism ; and as he did com-
 mand, that they should
 be Circumcised, so he did
 also own them for his
 Children

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Children, calling himself their God, as he was the God of their Fathers.

Now therefore as our Lord Jesus did not come down from Heaven to lessen the Grace of God, his Father, but to enlarge his Covenant of Salvation through all the world, which was before limited to the people of the *Jews*, there is no doubt but our Children are heirs of that Life which he hath promised unto us; and therefore St. *Paul* saith, the Children of the Faithful are holy, to distinguish them from the Children of *Pagans* and *Infidels* ;
for

for this Reason our Saviour received the Children which they presented unto him, as it is written in the 19th Chapter of St. Matthew, the 13th and 14th verses, *Then were there brought unto him little Children, that he should put his hands on them, and pray; and the Disciples rebuked them; but Jesus said, Suffer little Children, and forbid them not to come unto me; for of such is the Kingdom of Heaven.*

Now seeing he declares that the Kingdom of Heaven belongs to them, and that he layeth his hands

on

on them, and recommen-
deth them to God his Fa-
ther, he sufficiently teach-
eth us, that we ought not
to exclude them from his
Church ; therefore, ac-
cording to this Rule, we
will receive this Child in-
to his Church ; that he
may be made partaker of
those benefits which God
hath promised to his
Faithful ; and we will
first humbly present him
unto God by our Prayers,
saying with all our heart,

Lord God; Eternal and
Everlasting Father, since
it hath pleased thee by
thy infinite goodness to
promise

promise us, that thou
 wilt be a God to us and
 to our Children, we pray
 that it may please thee to
 confirm thy Grace in
 this Child here present,
 begotten of *parents* whom
 thou hast called into thy
 Church, and as he is of-
 fered and consecrated un-
 to thee by us, receive him
 into thy holy protection,
 declaring thy self to be
 his God and Saviour, by
 pardoning the Original
 sins which the whole
 Race of *Adam* are guilty
 of. Sanctify him also by
 thy Spirit, that when he
 shall come to the use of
 Knowledge, he may own
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ou and adore thee as his only
 nd God, in glorifying thee
 ay all his Days, that he may
 to obtain of thee the remis-
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 nt, end that he may obtain
 om such grace, be pleased to
 hy incorporate him into the
 of- Communion of our Lord
 un- Jesus Christ, and make
 im him partaker of all his
 on, Benefits, as one of the
 be Members of his Body.
 by Hear us, merciful Father,
 nal that the Baptism we are
 ole to communicate unto
 lty him, according to thy
 by Ordinance, may produce
 he such Fruits and Vertues
 e of in him, as are declared to
 wn us in thy Gospel. (*Our*
 and *Fa-*

Father which art in Heaven, &c.

Seeing we are about to receive this Child into the Congregation of the Christian Church, do you promise when he shall come to years of discretion, to instruct him in the Doctrine which is received by the People of God, as it is briefly comprehended in the Confession of Faith which we all profess? (*I believe in God, the Father Almighty, maker of Heaven, &c.*)

Do you promise to take pains to instruct him in all this Doctrine, and generally

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generally in all that is contained in the holy Scripture of the Old and New Testaments, that he may receive it as the true Word of God come from Heaven? You must also exhort him to live according to the Rule which our Lord hath given us in his Law, which doth briefly consist in these Two Points, That we should love God with all our minds, and with all our heart, and with all our strength, and our Neighbour as our selves; likewise according to the Exhortations that the hath given by his Prophets

phets and Apostles, that this Child, renouncing himself and all his Carnal Desires, should dedicate himself unto the glory of the Name of God, and of Jesus Christ, and to the Edification of his Neighbour.

After the Promise is made (the Godfather speaking to the Minister), the Child hath his Name given him ; and then the Minister, sprinkling water on the Forehead, baptizing him, saying, (with a loud voice,)

N. I baptize thee in the Name of the Father,
and

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and of the Son, and of
the Holy Ghost.

*The whole being audibly
performed in the vulgar
Tongue, that all they which
are present may understand,
and be Witnesses to what is
done, and be edified in ac-
knowledging, and calling to
mind what is the Fruit and
Use of their Baptism.*

THE

T H E
M A N N E R
O F
Celebrating the Ho-
ly Supper.

*I*t is to be observed, that they declare to the People on the Lords day, before the holy Sacrament is given; First, that every one may prepare himself to receive it worthily, and with such Reverence as it behoves him to do. Secondly That they

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they do not admit any children, but such as are well instructed, and have made profession of their Faith in the Church. Thirdly, if there come any Strangers that are yet ignorant, to present themselves, they should come to be instructed first in private. The day it is to be celebrated, the Minister speaks of it at the end of his Sermon; or if it be necessary, makes his Sermon wholly upon it, to explain to the people what our Lord did signify by this Mystery, and in what manner we must receive it.

After the Prayers and Confession of Faith are made,

made, to testify in the Name of the People, that all would live and die in the Christian Doctrine and Religion, he says with a loud voice ;

Let us hear my brethren, how Jesus Christ hath instituted for us his holy Supper, as St. Paul saith in the 11th chap. of the first Epist. to the Corinthians ; I have received of the Lord that which also I delivered unto you, that the Lord Jesus, the same night in which he was betrayed, took bread ; and when he had given thanks, he brake it, and said, Take,

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eat; this is my Body, which
 is broken for you; this do
 in remembrance of me.
 After the same manner he
 also took the Cup when he
 had supped, saying, This
 Cup is the New Testament
 in my Blood: This do ye
 as oft as ye drink it, in
 remembrance of me. For
 as often as ye eat this
 Bread, and drink this Cup,
 ye do shew the Lords death
 till he come; Wherefore
 whosoever shall eat this
 Bread, and drink this Cup
 of the Lord Unworthily,
 shall be guilty of the Body
 and Blood of the Lord:
 But let a man examine
 himself, and so let him eat
 of

*of that Bread, and drink
of that Cup ; for he that
eateth and drinketh Un-
worthily, eateth and drin-
keth Damnation to him-
self, not discerning the
Lords Body.*

Brethte , we have
heard how our Lord
made his Supper amongst
his Disciples ; which
shews us, That *Aliens*,
and such that are not of
the Number of his Faith-
ful, should not be admit-
ted thereto. Therefore
according to that Rule,
in the Name, and by the
Authority of the Lord
Jesus Christ, I do Excom-
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municate all Idolaters,
 Blasphemers, and con-
 temners of God; Here-
 ticks, and all people
 that make separate Sects
 to break the Union of the
 Church; all that are Per-
 jured, and all those who
 are Disobedient to Parents
 or to their Superiors; all
 Seditious, Mutinous Stri-
 kers, Litigious. Adulte-
 rers, Whoremongers,
 Thieves, Covetous, U-
 surers, Extortioners,
 Drunkards, Gluttons, &
 all such as lead a wicked
 or scandalous Life; de-
 claring unto them, that
 they must abstain from
 this holy Table, for fear

E of

of defiling and polluting
of this holy Food, which
our Lord Jesus Christ
doth not give but to his
faithful servants.

Therefore, according
to *St. Paul's* Exhortation,
let every one of you ex-
amine his own Consci-
ence, to know if he doth
truly & sincerely repent;
resolving hereafter to live
holily, according to the
Will of God, and above
all if he puts his Trust
in the Mercy of God;
wholly seeking his salva-
tion in and through Je-
sus Christ; and renoun-
cing all Enmity and Ha-
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and resolution to live in brotherly Love and Charity with his Neighbours.

If we have this Testimony in our hearts before God, let us not at all doubt but that he will receive us for his Children ; and that the Lord Jesus invites us unto his Table, and to this holy Sacrament , which he hath communicated unto his Disciples.

And although we are conscious of our great Frailty and Misery, in not having a True Faith, being inclined to Incredulity and Diffidence ;

and in not being so entirely devoted to serve God with such zeal as we ought, being daily struggling with the Lusts of our Flesh ; yet seeing our Lord hath by his Grace engraven his Gospel in our Hearts, and hath given us the desire and will of Turning our selves from our Carnal Lusts, to follow his lust & holy Commandments; Let us be assured, that our Sins and Imperfections will not hinder us from being received by him, and made Worthy Partakers of that Spiritual Table. For we do

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not come there, presuming that we are perfect or just in our selves. But on the contrary, by seeking our Life in Jesus Christ, we do confess we are dead ; therefore let us understand that this Sacrament is a Remedy for the poor, spiritually sick : and all the worthiness which our Lord requires of us, is, that we should examine our selves, and be grieved for our Sins, and to place our Delight, Joy, and Contentment in him alone

Let us therefore first believe these promises which Jesus Christ, who

is the infallible truth,
 hath declared with his
 own Mouth ; Namely,
 that he will make us true
 partakers of his Body and
 Blood, that we may so
 entirely enjoy him as to
 live in him, and he in us;
 and altho we do see no-
 thing but Bread and
 Wine, yet let us not
 doubt but that he will
 Spiritually accomplish in
 our Souls, all that he
 hath outwardly shewn
 us by these visible signs,
 which is to say, that he
 is the Heavenly Bread,
 to feed and nourish us to
 Eternal Life : So let us
 not be ungrateful to the
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infinite bounty of our Sa-
viour, who displays all
his Riches and Benefits
on this Table, in order
to Communicate them
unto us, for in giving
himself unto us, he sig-
nifies to us, that all he
hath is ours. Therefore
let us receive this Sacra-
ment as a Pledge, that
the virtue of his Death
and Passion is imputed
to us for Righteousness,
as if we had suffered in
our own Bodies. Let us
not be so perverse as to
refrain from this Table,
when Jesus Christ hath
so kindly invited us by
his word; but weighing

the dignity of this precious gift, let us present our selves unto him with such fervent Zeal, as may make us capable of receiving him.

Wherefore let us raise up our hearts and minds on high, where Jesus Christ is in the Glory of his Father, from whence we do expect him for our Redemption; and let us not amuse our selves with these Earthly and Corruptible Elements which we see with the Eye, and touch with the Hand, nor seek him there as if he were in the Bread and Wine, for then our Souls will

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will be disposed to be nourished and quickned with his substance, when they shall be raised above all Earthly things into Heaven, the Kingdom of God, where our saviour dwells, let us then content our selves in our having the Bread and Wine for Signs and Tokens, seeking Spiritually the truth, where the word of God promises that we shall find it.

(*After the Minister hath admonished the People to come with reverence and in good order : He distributes the Bread, and gives the Cup to the People, and*

*in the mean time they sing
some Psalms, or read some
part of the Holy Scrip-
ture that is agreeable to
that which is signified by
the Sacrament.)*

*(And after, he makes
use of the thanksgiving as
hath been before said.)*

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THEIR
FORM
O F

Solemnization

O F

Matrimony.

*Y O U must observe that
before the Celebration
of the Marriage, They
do publish it three Lords
Days successively in the
Church, that if any Per-
son*

son knows any Lawful impediment, he or she may come to declare it in good time, or if any other Person have any interest therein, he or she may there oppose it.

(That being done, both Parties come and present themselves at the beginning of the Sermon, then the Minister says.)

Our help is in the Name of God who hath made Heaven and Earth.
Amen.

After that God our Father had Created Heaven and Earth, and all that in them is,
He

He created and made Man after his own Image, who should have Dominion and Power over all the Beasts of the Earth, the Fish of the Sea, and Fowls of the Air, Gen. 2. And the Lord God said, *It is not good that the Man should be alone* : I will make him an help meet for him. And the Lord God caused a deep sleep to fall upon Adam, and he slept ; and he took one of his Ribs, and the Rib which the Lord God had taken from Man, made he a Woman ; signifying, that the Man and the Woman

man are but one Body,
 one Flesh, and one Blood,
 therefore shall a Man
 leave his Father, and his
 Mother, and shall cleave
 unto his Wife ; which he
 ought to love as Christ
 loved his Church, which
 are the true Faithful Chri-
 stians for whom he Dy-
 ed. The Wife ought also
 to serve and obey her
 Husband in all Holiness
 and Honesty, for she is
 subject, and is in the
 Power of her Husband
 so long as she lives with
 him ; this Holy Marri-
 age which is instituted by
 God is of that Nature,
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dy, hath no Power over his
od, Body but the Wife, nor
Man hath the Wife any Power
his over her Body but the
ave Husband: Therefore be-
he ing joyned by God they
rist cannot be parted, unless
ich it be for sometime by
ri- consent of both, to apply
dy- themselves to Fasting
lfo and Prayer ; bewaring
er they be not tempted by
ess Satan to incontinency,
is wherefore they are to
he come together again, to
nd avoid all uncleanness :
th Every Man ought to have
ri- his Wife, and every
oy Woman her Husband.
e, So that all those who
nd have not the gift of con-
h tinency

tinency are to Marry, that the Holy Temple of God which is our Bodys should not be defiled and corrupted, for seeing that our Bodys are the Members of J. I. us Christ, it would be a great reproach to make them Members of an Harlot, therefore we must keep them in all Holyness, for if any defile the Temple of God, him will God destroy.

You then Naming the Bridegroom and the Bride N. N. knowing, that God hath ordained it thus, will you live in the Holy State of Matrimony,

trimony, which God hath so greatly honoured? have you such an intention, as you do here declare before this holy assembly, desiring that it should be confirmed?

They Answer. Yes.

(The Minister.)

I take you all, that are here present as Witnesses, desiring you to remember it, yet if there be any who know any impediment in it, or that either of them be Married to any other, let him declare the same.

(If no Person opposes it, the Minister says thus.)

Since

Since there is no Person that opposes it, and that there is no impediment : Our Lord God confirm that holy design which he hath given you, let your beginning be in the Name of God ; who hath made Heaven and Earth. *Amen.*

(The Minister speaking to the Bridegroom, says thus :)

N. Do you confess here before God, and this holy Assembly, that you have taken, and do take *M.* here present, for your Wedded Wife, and do you promise to keep her, in Loving, and faithfully main-

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maintaining her, as the duty of a Loving Husband towards his VVife requireth ; Living Holily with Her, keeping Faith and Loyalty in all things, according to the word of God, and of his Holy Gospel.

Answer. Yes.

(*After speaking to the Bride the Minister says,)*

M. Do you confess here before God, and this holy assembly, that you have taken and do take N. here present for your Lawful Husband, do you promise to obey him, serving and being subject unto him, living a
hol

holy life, Keeping faith
and loyalty with him in
all things, as a faithful
and loyal wife ought to
do towards her husband,
according to the Word of
God, and of his holy
Gospel ?

Answer. Yes.

*(Then the Minister doth
say,)*

The Father of all
mercy, who hath called
you by his Grace to this
holy State, for the love of
his Son Jesus Christ, who
did sanctify Marriage by
his holy presence, and
whereat he wrought his
first Miracle before his
Apostles, give you his
holy

holy Spirit to serve and
honour him together
with one accord. *Amer.*

Hear the Gospel, in
which our Lord shews
how he would have ho-
ly Matrimony to be kept;
and how it is firm, and
indissoluble, as it is writ-
ten in the 19th of St.
Matthew.

*The Pharisees also came
unto him, tempting him,
and saying unto him, Is it
lawful for a man to put a-
way his Wife for every
cause? and he answereth!
and said unto them, have
ye not read, that he which
made them at the beginning,
made them Male and fe-
male,*

male, and said, for this
cause shall a man leave Fa-
ther and Mother, and
cleave unto his Wife, and
they twain shall be one
Flesh; wherefore they are
no more twain, but one
Flesh; what therefore God
hath Joyned together, let
no man put asunder.

Believe these Holy
Words which our Lord
hath spoken; as they are
contained in the holy
Gospel, be assured that
our Lord God hath joined
you in holy Matrimony.
Therefore live holily to-
gether in Love, Peace and
Unity, keeping true Cha-
rity, Faith and Loyalty,
one

one toward another, according to the Word of God.

(Let us all pray to our Father with one accord.)

God Almighty who art good and wise, and hast foreseen from the beginning, that it was not good for Man to be alone, and therefore didst create an help meet for him, like unto himself, and hast ordained that two should be one. We most humbly pray and beseech thee, since it hath pleased thee to call these here present unto the holy State of Matrimony, that thou would be pleased of thy bountiful grace to give *them* thy holy Spirit, that they may live in true and stedfast faith according to thy good will, that they may overcome all Evil Affections, and edify
others

others in all Honesty and Chastity ; give them thy Blessings as thou didst to thy Faithful Servants, *Abraham, Isaac and Jacob* : That they having an Holy Seed, may praise and serve thee, instructing and nourishing them up to thy Praise and Glory, and to the Edification of our Neighbours; and the advancement of thy Holy Gospel. *Hear us most merciful Father through our Lord Jesus Christ thy most Dear Son. Amen.*

Our Lord replenish you with his Grace and Goodness, and grant you a long and holy life together
men.

F I N I S.

Printed by J. Sturges at the Press of the University of Cambridge
1710

POSTSCRIPT.

AS I have mentioned the differences between the Protestant Dissenters and the Church of *England*, and the great respect paid her, by the reformed Forreign Churches ; So I think fit to conclude, by hinting to the *Romanists*, *Quakers*, &c. That the Differences between Reform'd Forreign Churches and the
F Church

Church of *England*, are not so material and great as some have maliciously reported. The present Controversies of Papists with Papists, and of Quakers among themselves, are considerably greater in my Opinion; and the Breach between our *English* Presbyterians and Independents I take to be wider.

As for that amazing Point of *Absolute Predestination*, it is not so much disputed amongst the Reformed as the *Roman* Churches. One Order of Monks hath hotly engaged another; The
Je.

Jesuits and Jansenists have written so many hectoring and swelling Volumes upon that knotty Subject, that a small Library will scarcely contain them.

Whereas, in my poor Apprehension, it would be much better to practise the Doctrines we profess, than to quarrel about them ; and to use the words of the Learned, Let us, confessing that nothing can be done without the Providence of God, Adore in humility the Secrets which are hid from us, without our enquiry beyond our

measure, and rather apply to our use that which is shewn us in the holy Scriptures for to be in repose and security. The World had been much happier if all who follow that Judicious Divine Mr. *Calvin* (as well as others) had embraced this sound, this useful and pious instruction.

As for the Government of the Church by Bishops, the Learned *Calvin* had neither a seasonable time or opportunity to use it. It was not feasible or practicable for him to maintain it; for how could he establish Protestant

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testant Bishops where Po-
 pish Bishops were settled?
 But I Appeal to the
 world, if the *Calvinian*
 Clergy hath not general-
 ly shewn a great Vene-
 ration, both for the Or-
 ders and Persons of our
 Bishops ; whether they
 have not admired their
 Books, and received holy
 Orders from them. And
 for a further Demonstra-
 tion of their entire Agree-
 ment, few of them, (if
 any) have ever refused a
 Prebendary, a Deanery,
 or any Episcopal Prefer-
 ment.

But were there a real
 Disagreement in any
 F 3 point,

point, with what Fore-
 head cou'd a Romanist
 object it? The Arch-
 Bishop of *Paris*, unchari-
 tably Damns the Arch-
 Bishop of *Cambray*; the
 Bishop of *Meaux* and
 others joyn with him;
 whilst the Prelate of
Cambray doth not want a
 Party who adhere to
 him: The Pope and his
 Cardinals are stunn'd at it,
 and for all the Infalibility
 they pretend to, they
 cannot easily tell on
 which side to determine.
 The great God compose
 all Divisions amongst
 Christians of what De-
 nomination soever, let us
 hum-

humbly beseech him to
 inspire continually the
 Universal Church with
 the Spirit of Truth, U-
 nity and Concord, and
 grant that all those who
 confess his Holy Name,
 may agree in the truth of
 his holy word, and live in
 Unity and Godly Love ;
 grant this O Father. for
 Jesus Christ's sake, our
 only Mediator and Ad-
 vocate. *Amen.*

F I N I S.

FOR the satisfaction of all such persons that doubt of the Truth of this preceeding Translation, they may please to observe, that it hath been Examined by us, and found to be faithfully translated from the *French* Form of Prayers, which was in use in the Reformed Churches in *France* among our Ancestors, and in our days, whose Names are here subscribed.

T. Satur,
P. Larriviere,
C. G. Lamothe,
Ministers of the *French*
Church in the *Savoy*.

C. Piozet,
Ch. Bertheau,
Ministers of the Old
French Church in Lon-
don.

Dubourdien,
Minister of the Old *French*
Church in *Soho*.

A. Gilbert,
Minister of the *French*
Chappel at the Palace
of *St. James*.

C. Pegorie,
Minister of the *French*
Church near *Leicester*
Fields.

La Place,
Minister of the *French*
Church in *Newport-*
Market, Soho.

Blanc,
Minister of the *Old Pa-*
tant French Church
in *Soho.*

Gally Degaujac,
A *French* Minister of an
English Church.

J. Lions,
Minister to several *French*
Churches in and about
London.

J. Doules,
J. Lombard,
Peter Degaleniere,
John Graverol,
P. Rouffilions,
Ministers of the *New*
French.

*French Churches in
Lonsdon and in Hun-
gerford-Market.*

De Milly Melin,
Minister and Reader
of the New *French*
Church in *London*.

This Translation hath
been carefully compared
with the Original, and
Corrected by *S. Lyons*, a
French Minister.